



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. By ¹ the wrestlers-she ^{ym2} comprehensively. ³	وَالنَّازِعَاتِ غَرْقًا ﴿١﴾
2. By ⁴ the actives-she ^{ym5} <i>nasbtan</i> ⁶ (definitive activeness).	وَالنَّشِيطَاتِ نَشْطًا ﴿٢﴾
3. By ⁷ the swimmers-she ^{ym8} <i>sabhan</i> ⁹ (definitive swimming).	وَالسَّابِحَاتِ سَبْحًا ﴿٣﴾
4. So the foregoers-she ^{ym10} <i>sabqan</i> ¹¹ (definitive foregoing).	فَالسَّابِقَاتِ سَبْقًا ﴿٤﴾
5. So the disposers-she ^{y12} a matter.	فَالْمُدَبِّرَاتِ أَمْرًا ﴿٥﴾
6. Day twitches/tremors the Ra'jefato (Twitcher-she ^y / Tremor-she ^y).	يَوْمَ تَرْجُفُ الرَّاجِفَةُ ﴿٦﴾
7. Follows it ^w the Ra'defato ^w (Successor/ Subsequent). ^w	تَتَّبِعُهَا الرَّادِفَةُ ﴿٧﴾
8. Hearts then-day (are) flutterers. ^w	قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ﴿٨﴾
9. Its ^w <i>abssa'ro</i> (insights/ discernments) (are) <i>keha'shey'atan</i> ^{w13} (submittingly subdued). ^w	أَبْصَرُهَا خَشِيعَةٌ ﴿٩﴾
10. Say they ^z : are verily we surely <i>mardodona</i> (forthwith-returnees) in the <i>Ha'fera'te^w</i> (matter/ life anen). ^{w*}	يَقُولُونَ أَيْنَا لِمَرْدُودُونَ فِي الْحَافِرَةِ ﴿١٠﴾
11. Are if we were bones decadently-porous. ^w	أَوْذَا كُنَّا عِظْمًا نَجْرَةً ﴿١١﴾
12. Said they ^z : <i>telka^w</i> (she-that-afar-it ^w / it ^w) (is) then a recurrence ^w loser. ^w	قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ ﴿١٢﴾
13. So verily only [she] (is) a <i>Zajrabton^w</i> (screech ^w / deterrent ^w) once. ^w	فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ﴿١٣﴾
14. Then <i>edba</i> (suddenly/ whereas) they (are) by the <i>Sa'hera'te^w</i> (the world which holds the sleepless/ the wakeful ones). ^w	فَإِذَا هُمْ بِالسَّاهِرَةِ ﴿١٤﴾
15. Has come (to) you ^g <i>Mosa's</i> (Moses') discourse.	هَلْ أَتَاكَ حَدِيثُ مُوسَى ﴿١٥﴾
16. <i>Edb</i> (whereas) called him his Lord by the vale, the holy <i>Ttowa</i> .	إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٦﴾
17. Let-go [you ^g] to Pharaoh; verily he tyrannized.	أَذْهَبَ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿١٧﴾

¹ In Arabic the letter “و” is a letter used to swear in the name of Allah. In English the equivalent for swearing is “by.” Therefore, since this *Ayah* begins by making an oath by the name of the “النازعات,” so we start with the word “by” and not “و” as “و” will not suffice the meaning.

² The word “النازعات” are the angels that take away the souls of people, hence the “wrestlers.”

³ The word “غرقًا” i.e. “استغراقًا” meaning “استيفاء الشيء إلى مدهاء” so comprehensively is chosen. See القرطبي.

⁴ See footnote 1 above regarding “و” versus “by.”

⁵ That is the angels.

⁶ The word “نشطًا” is “مفعول مطلق” = “مصدر” i.e. infinitive noun. So, to denote that “definitive” is prefixed.

⁷ See footnote 1 above regarding “و” versus “by.”

⁸ That is the angels.

⁹ The word “سبحًا” is “مفعول مطلق” = “مصدر” i.e. infinitive noun. So, to denote that “definitive” is prefixed.

¹⁰ That is the angels. The word “angels,” is a broken plural in Arabic, so its reference must be feminized; hence, she- prefix to the word foregoers.

¹¹ The word “سبقًا” is “مفعول مطلق” = “مصدر” i.e. infinitive noun. So, to denote that “definitive” is prefixed.

¹² That is the angels.

¹³ The word “خاشعة” = *khushsha'an*, is an adverbial plural, masculine, subjective noun, with no English equivalent available for it *per se*. The word “خشوع” in “خاشعة” = *khushsha'an* involves more than just “humbleness” or “submission” as that suggests bodily or attitudinal behavior. However, “خشوع” denotes submission or subduing of sight and sound as well. So “خشعا” are those who submittingly subdued their body, sight and sound. Also some time “الخاشعون” = they who bow in the Prayer. See البصائر واللسان. Since this *Ayah* speaks about their sights being “خشعا” that means their sights are submittingly subdued.

* The word “الحافرة” = أنظر تفسير الطبر و فقه اللغة للثعالبي. الأمر في أوله/ الحياة من جديد

18. So let-say[<i>yours</i>]: is (<i>it</i>) for you ^g to that <i>tazakka</i> ¹⁴ ([<i>he</i>] <i>iteratively purified/ exculpated and befitted/ suited him self</i>).	فَقُلْ هَلْ لَكَ إِلَى أَنْ تَزَكَّى ۖ
19. And <i>ahdeya</i> ([<i>I</i>] <i>divinely-guide</i>) you ^g to your ^t Lord so <i>takhsba</i> ([<i>yours</i>] <i>reverentially-fear</i>) [<i>Him</i>].	وَأَهْدِيكَ إِلَى رَبِّكَ فَتَخْشَى ۚ
20. So [<i>he</i>] showed him the <i>Aya'ta</i> ^w the she-biggest. ¹⁵	فَأَرَاهُ الْآيَةَ الْكُبْرَى ۚ
21. Then denied [<i>he</i>] and [<i>he</i>] disobeyed.	فَكَذَّبَ وَعَصَى ۚ
22. Afterwards <i>adbara</i> ([<i>he</i>] <i>backed-away</i>) treading. ¹⁶	ثُمَّ أَدْبَرَ يَسْعَى ۚ
23. Then [<i>he</i>] thronged; then [<i>he</i>] called.	فَحَشَرَ فَنَادَى ۚ
24. Then said [<i>he</i>]: I am your ⁿ lord the highest.	فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى ۚ
25. So took him Allah <i>nakala</i> (<i>punishing-determent</i>) (<i>of</i>) the Here-after ^{w17} and the she-First.	فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى ۚ
26. Verily in <i>tha'leka</i> (<i>afar-that-it/</i>) ^x surely (<i>is</i>) <i>ebratan</i> ^w (<i>instructive-example</i>) ^w for whoever <i>yakhsba</i> ([<i>he</i>] <i>reverently-fears</i>).	إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَنْ يَخْشَى ۚ
27. Are you ^f harder a creation or the Heaven ^w [<i>He</i>] constructed it. ^w	ءَأَنْتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَاءُ بَنَاهَا ۚ
28. Elevated [<i>He</i>] its ^w dome/ceiling then <i>sawwa</i> ([<i>He</i>] <i>erected-/evened/set</i>) it. ^w	رَفَعَ سَمَكَهَا فَسَوَّاهَا ۚ
29. And obfuscated its ^w night [<i>He</i>] and <i>akbraja</i> ([<i>He</i>] <i>emerged-/produced</i>) its ^w forenoon.	وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ۚ
30. And the Earth ^w after <i>tha'leka</i> (<i>afar-that-it/that</i>) ^x [<i>He</i>] planated it. ^w	وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا ۚ
31. And <i>akbraja</i> ([<i>He</i>] <i>emerged/produced</i>) from it ^w its ^w water ^x and its ^w pasture. ^x	أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ۚ
32. And the mountains ^x [<i>He</i>] anchored it. ^w	وَالْجِبَالَ أَرْسَنَهَا ۚ
33. A <i>mata'an</i> ¹⁸ (<i>resource for a transitory worldly delight</i>) for you ^b and for your ⁿ <i>an'aa'me</i> ^w (<i>camels/ sheep/ goats/ cows</i>). ^w	مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ۚ
34. Then <i>edha</i> (<i>suddenly/whereas</i>) came ^w the <i>Tamma'to</i> ^w (<i>great calamity</i>) ^w the she-biggest. ¹⁹	فَإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَى ۚ
35. Day reminisces the mankind what [<i>he</i>] endeavored. ²⁰	يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى ۚ
36. And (<i>had been</i>) readied/ (<i>made</i>)-apparent the <i>Jabeemo</i> (<i>intensely-blazing Fire</i>) ^w for whoever [<i>he</i>] sees.	وَبُرِّزَتِ الْجَحِيمُ لِمَنْ يَرَى ۚ
37. Then as-to whoever [<i>he</i>] tyrannized.	فَأَمَّا مَنْ ظَنَّى ۚ
38. And [<i>he</i>] preferred the life ^w (<i>of</i>) the world. ^w	وَعَاثَرَ الْحَيَاةَ الدُّنْيَا ۚ
39. So verily the <i>Jabeemo</i> (<i>intensely-blazing Fire</i>) ^w [<i>she</i>] (<i>is</i>) the abode/lodging.	فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى ۚ
40. And as-to whoever [<i>he</i>] feared/knew ²¹ <i>Maqama</i> ²² (<i>Status-/Standing/Majesty/ Presence</i>) of his Lord and [<i>he</i>] restrained the	وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى

¹⁴ The word “تَزَكَّى” that's, and Allah is knower, [*he*] *had exculpated, befitted/ suited himself*. See التفاسير and اللسان.

¹⁵ The word “الكبرى” is the *feminine* of “الأكبر” = “the biggest,” See الهادي.

¹⁶ The word “سَعَى” has *several* meanings, depending on the context: (1) “بمعنى عدا دون الشد” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “بمعنى مشى أو مضى” i.e. treaded = walk on, over, or along, as in this context; (3) “عمل باجتهاد” = endeavored, i.e. *he made conscientious or concerted effort toward an end*; (4) “بمعنى قصد” intentionally treaded. When “سَعَى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “الام.” See اللسان, and البصائر.

¹⁷ The word “الآخرة” could also mean “the other” vis-à-vis “the first” in this *Ayah*; which means Pharaoh's word when he said: “I knew not for you of an *elaben* (a deity) other than me.” (Qur'an 28:38), and “the last” when he said: “I am your lord the most high,” (S 78: 24); and between the two statements about forty years. See القرطبي.

¹⁸ The word “متاع” = “mata'an” is rooted in the word “مَتَعَ” = “matta'a” with many meanings, among them: *resources of transitory worldly delight*. See the lexicon attached to this Translation for elaboration.

¹⁹ The word “الكبرى” is the *feminine* of “الأكبر” = “the biggest,” See الهادي.

²⁰ See footnote 16 above regarding “سَعَى”.

self ^w a'n (off) the hawa (tendentious-liking).	النَّفْسَ عَنْ أَهْوَىٰ ﴿٤١﴾
41. Then verily the Paradise ^w [she] (is) the abode/lodging.	فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿٤٢﴾
42. They ^z ask you ^s a'n (regarding) The Hour ^w ayyana ²³ (when- / which momentous period) (is) its ^w anchorage. ^{w24}	يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسِنُهَا ﴿٤٣﴾
43. In what you ^s (are) of thekra (mention of/ remembrance of) it. ^w	فِيمَ أَنْتَ مِنْ ذِكْرِنَهَا ﴿٤٤﴾
44. To your ^t Lord (is) its ^w terminus.	إِلَىٰ رَبِّكَ مُنْتَهَىٰ ﴿٤٥﴾
45. Verily only you ^s (are) a warner (to) whomever yakhsa ([be] reverentially-fears) it. ^w	إِنَّمَا أَنْتَ مُنذِرٌ مِّنْ تَحْشِنَهَا ﴿٤٦﴾
46. As if day they ^z see it ^w not waited they ^z except an asheyatan (early-evening ^w) or its ^w forenoon.	كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحًى ﴿٤٧﴾

²¹ The word “خاف” carries dual meanings: (1) feared and (2) knew. Both meanings could apply. See اللسان.

²² The word “مقامي” has dual meanings: (1) status or majesty and (2) standing or presence. Both could apply. And the idea here and Allah knows best is that whoever feared his standing before Me.

²³ The word “ayyana” = “أَيَّانَ” really is “أَيَّ أَوَانٍ أَوْ أَيَّ حِينٍ” but with reverence and magnanimity for whatever “أَيَّانَ” was used for. See معجم النحو is which period, a specific and important (momentous) occurrence happen.

²⁴ That is time of its occurrence. +